

# The Manifesto.

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No. 12.

The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.  
No. 9.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

Mother Ann and the Elders go on a  
gospel mission to the state of Mass.

On the 4th of May 1781, Mother  
Ann and the Elders left Watervliet, N.  
Y., to visit the state of Mass. This  
had been a subject of contemplation for  
some time. Daniel Wood, of Upton,  
Mass., had opened the testimony to his  
friends and neighbors and some of them  
had already received the faith.

Agreeably to a gift from Mother Ann,  
Daniel had been preparing the people

for the reception of the Believers.  
Mother Ann was accompanied by Elder  
William Lee, Elder James Whittaker,  
Samuel Fitch, Mary Partington and  
Margaret Leeland. A few days pre-  
vious to this date, Jonathan Slosson had  
been sent to the home of Benjamin Os-  
borne, on Tucconock† mountain with  
orders to wait for a further gift of God.  
The first visit was made at this place,  
where all of the Believers were very  
kindly received.

Several families had fully embraced  
the faith and testimony. On hearing  
of the arrival of Mother Ann and the  
Elders, all the Believers in the neigh-  
borhood, and some from a distance,  
gathered to hear the word of God.  
Those who had believed were strength-

† Now called Mt. Washington in Berkshire Co.,  
Mass.

ened in the truth, while several more were added to the faith.

On the Sabbath there was a large body of people in attendance, besides the Believers. The spirit of God was manifested by much outward operation and testimony against the sins of the world. A spirit of opposition was also present. Dr. Hollibert attempted to dispute with the Elders but did not succeed. As they would not enter into a controversy with him, he soon wearied himself and left the place. Although there were many evil persons present, no acts of violence were committed.

After tarrying in this place ten days, Mother Ann and the Elders, bid their dear friends farewell and passed on to Enfield, Conn., and called at the residence of David Meacham. Their arrival aroused the people of the town and the Believers were threatened with persecution by mob violence. They however, remained in the place about one week, during which time many persons came to obtain information about the religious work. Several persons accepted the faith and made a confession of their sins to God.

This awakening enraged their ungodly neighbors, who to vent out their spirit of darkness were led to denounce the sacred testimony with the stigma of delusion. As the Believers had no desire to seek persecution, they concluded to leave the place and proceeded on their journey unmolested.

They next visit the residence of John Maynor, in Grafton, Mass. With this family they remain three days, and then pass on to the home of Daniel Wood in Upton, Mass., and remain over the Sabbath. On Tuesday they reach the home of Zacheus Stevens, in Still River, and

on Wednesday the home of Isaac Willard where they tarry one week. Meetings were held in all these places and the word of God preached with zeal and power.

After arrangements had been made for the reception of Mother and the Elders, at the "Square House" in Harvard, the company moved on to that place and made it their residence. Here they were visited by persons from every section of the country where the testimony had extended. They continued to preach the gospel, and to administer the power of salvation and eternal life to all who were willing to receive it.

Here Mother Ann found the place and the people which had been shown to her in vision, while in England. During the residence of Mother Ann and the Elders in this place, the gospel word and work had a rapid and extensive circulation. They visited many places where the testimony had been preached, particularly, Shirley, Littleton and Petersham. The Believers passed through many scenes of tribulation and suffering, in their labors to plant the gospel of Christ, and to nourish and strengthen the faith of all who had accepted the cross. They spared no pains, day or night, in teaching and instructing the people, and in ministering the power of the resurrection to lost souls.

The blessing of God attended their labors and multitudes followed them from place to place, to hear the words of living truth, and to partake of the power which accompanied their ministrations. These things so alarmed the spirit of evil that the Believers frequently suffered persecution and sometimes

were abused shamefully. Soon after Mother Ann and the Elders reached Harvard these acts of persecution began to be manifested.

As many persons came through honest intentions, to seek after truth, so also many came from time to time with a caviling spirit, to search after evil and if possible to overthrow that which was good. At one meeting a large persecuting company assembled and even came armed with clubs and other weapons of cruelty. They pretended that they came to attend the meeting and to hear what the people had to say.

Being unwilling to admit such characters into the house, Elder James requested them to assemble in the yard. Taking his Bible he read selections to them after which he delivered a discourse, and then very kindly dismissed the company. This seemed to have a very salutary effect and they all retired without offering any abuse.

Near the close of the month of July, 1781, a report was circulated in the town of Harvard that the Shakers had come with seventy carriages and six hundred stands of arms; that they were enemies to the country and had come to aid the British in the war against America. It was also asserted that a man by the name of Whitney had seen a chest of fire arms at the Square House.

These reports alarmed the weak and ignorant and served as a pretext for the enemies of the truth, by whom they were fabricated, to vent their wicked spirit and to urge that the Shakers should be driven forcibly from the town.

Others of more candor, and consideration were willing to inquire into the matter and ascertain the truth of such

vague and doubtful reports. Ephraim Davis, captain of militia, soon after this, collected his company and informed them that he had heard such and such reports concerning the Shakers, and that he intended to go and see whether they were true or false. "If they are true" said he, "I shall see to them, but if they are false, I shall not molest them."

Their first request was to have an interview with the Elders to whom they stated a full account of the reports that were in circulation. Elder James Whittaker then suggested that he would speak to the assembly, to which the captain very readily consented.

"I understand from your Committee that this large representation of the town of Harvard, has been informed that the Shakers have in their possession concealed weapons of war, and that these weapons are in the Square House.

"You are incorrectly informed. We have no weapons of war. We are not enemies to the country. We are a harmless, inoffensive people. We do not want to injure any man either in person or property. We want no man's silver or gold, but want only their souls to God. If you believe the reports you may have full liberty to search the house or any other building."

This speech had a salutary effect on the candid part of the assembly, but those who were enemies of the cross, after searching, in vain, to find any weapons of military warfare, or anything to warrant the reports, were still unwilling to relinquish their design. Seeing the truth afforded no pretext to molest the people, they were determined to proceed upon any pretext which their enmity might suggest. In accordance

with this state of feeling, the Committee ordered the Believers to leave the town.

Elder James Whittaker remarked, "We came here peaceably, and we can say as did St. Paul, 'We dwell in our own hired house.'"

After the company had indulged in some more unkind words they began to leave the place, without having committed any violence. Some concluded to remain till evening, and said they should like to hear the Elders speak their faith. Elder James while addressing the company was interrupted by a rude fellow in the crowd. Elder William Lee requested them to be silent or peaceably withdraw. Elder James continuing his discourse spoke of the necessity of confessing and forsaking all sin, and closed with these words.

"If you believe and obey these words, it will be well with you, but if you disobey them you must answer to God in judgment."

At the Square House where Mother Ann and the Elders had their residence, there had been no stores of provisions laid up, and though a large number of people came to visit them, and crowds were fed, almost daily, yet through the abounding goodness of God, they were never known to lack for food.

Mother Ann felt that it was the duty of Believers to provide for their temporal support, and not always be dependent upon the hand of Providence. She then spoke to one of the Brethren concerning these things and reminded him of the small quantity of provisions on hand with which to feed so large a body of people.

"We are fed," said Mother Ann, "by the hand of God. A great many peo-

ple come to us, bringing but little, yet they are fed and have plenty. It cannot always be like this."

She then asked the Brethren to devise a plan to procure bread for the multitude. Although grain was scarce in Harvard, Jonathan Slosson knew that it was plenty in the town of New Lebanon, N. Y., and in Hancock and Richmond, Mass., and offered to go and solicit a contribution. Reuben Harrison was selected to accompany him. The Brethren called upon the Believers in the above named places and made known the circumstances of the little church of Christ in Harvard. By the kindness and liberality of the Brethren and Sisters, a good supply of grain and other articles were obtained.

On the return of Jonathan and Reuben, Mother Ann and the Elders kneeled in thankfulness to God, for such a manifestation of faith and liberality in his people.

(TO BE CONTINUED.)

### CHARITY.

JAMES S. PRESCOTT.

*"Charity! Love! rejoiceth not in iniquity, but rejoiceth in the truth." 1. Cor. xiii, 6.*

THERE is no class of persons in the world so dangerous and so numerous as those who rejoice in iniquity, and still do not know what manner of spirit they are of; being full of iniquity or inequality, so that if they rejoice at all they rejoice in that element which predominates over them. "Vengeance is mine I will repay, saith the Lord." It is ours to love and bless. Vengeance alone belongs to God. It is ours to love and bless in living a life of righteousness. In all the calamities in the

world we see the angel of mercy goes hand in hand with the angel of judgment and in the most serious disasters as soon as circumstances will admit, in all cases we see the hand of mercy is stretched out for the relief of the poor sufferers. In this we see God is a God of mercy as well as of justice and truth. Hell and destruction is not the law of our God without mercy. This was manifest in past ages, and is manifest in this day.

Admitting that the spirit of antichrist has commenced his second reign upon earth and history is repeating itself; what better condition of things could we expect under an infidel power "until the indignation is past" which is manifest in these calamities which are the natural elements combined—Air, Earth, Fire, and Water which are God's agencies which he has employed in all ages of the world, for the punishment of crime, and workers of iniquity. The day is come for all to beware at what fountain they drink and with what spirit they unite, for many false spirits have gone out into the world, and will, if possible deceive the very elect. And as the testimony of Noah condemned the old world, so does the testimony of Christ's second appearing condemn the present generation.

*North Union, Ohio.*

### NOTHING NEW.

CATHARINE ALLEN.

How can I write, or think a new thought? Several thousand years ago, the wise man of the East, declared there was nothing new under the sun. History, and its recorders repeat the fact; and nature, the oldest, and truest of all teach-

ers, bears its truth through all her treasured volumes. Even the fresh bright robes of Spring, are woven of fabric as old as Eternity! The same water that supplied rivers and oceans in ages past, and then blest the earth, descending in gentle showers, or in copious rain-falls, or bursting forth in bubbling springs from her deep bosom, has continued to bless the earth and the inhabitants thereof ever since: it may have formed many new channels, but the material is the same. Activity has kept it pure, and it comes to us ever as a new gift.

Each individual inherits the germ of every faculty possessed by any of the human race, and these must be developed in all by the same changeless laws of progress.

The inventor, thinking he has something new in the art of mechanics, seldom offers the product of his toil to the public, but A, B, and C, coming in from different sections, are ready to bring forth similar improvements, attesting that the idea was first theirs; and history bears record of ancient nations where the same principles had been in service in far superior development, for centuries previous. Excavations in our own New Country so called, bring to light ruins of cities and peoples long since extinct, and bear undeniable evidence of high civilization, and traces of arts and sciences there buried, which have not as yet been re-discovered by the now existing races.

And what of literary and spiritual attainment? It has been said that "a new verse in literature, is as rare as the appearance of a new star in the constellations of heaven."—and it must be apparent to any acquainted with ancient writings, that the product of mind to-

day. only reflects the light that illumed the pages of the past. The poets of the present, reverberate the strains of lofty thought that pulsed the minds and hearts of bards in ancient time. Media of long ago, beheld glimpses, and were gifted in prophecy of that Millennial Day that has so gloriously dawned upon our souls, and for whose blessed increase, the Saviors now risen on Mt. Zion, are toiling.

Many beautiful chapters in our own Bible, and in the sacred writings of other nations, although written in different periods, and in tongues unknown to each other, prove the unity and antiquity of Truth, and how actively it circulates through the universe of Soul, vitalizing and supplying the elements of growth, to the immortal part, as do the pure waters that intersect the land, giving fertility and life thereto.

Again, in studying the personal history of individuals in whom the earthly life has been supplanted by the development of the higher, angelic part; whether this growth has been attained by souls struggling in isolated conditions, or in community relations, as did the Essenes, and those of the Pentecostal church, or within the cloistered walls of monasteries and nunneries, or even in the more advanced relations of the Shaker Order, we cannot fail to observe the similarity of spiritual experience, and the fact that one common cross, and the same rugged highway awaits every one who would reach the celestial heights of conquered self-hood.

This echoing of the past, must ever continue; no one can hope for a new thought, or experience, until having advanced beyond that which has been attained by any predecessor, and even

then it will only be shadowed from intelligences still beyond, in higher spiritual spheres, for God alters not. and human nature remains the same from age to age. But the mind is a germ of God, it is endowed with the capacity of limitless unfoldment and expansion, and religion, the vitalizing principle of the soul ever operates to refine, elevate, and liberate it from the chains of error and death. It is this, that prompts the deep yearning and ceaseless struggling of the spirit to reach the divinity which gave it birth, where aspirations mingle with inspirations from the deep springs of Truth, whose waters impart new life eternally. Thus truth, although the most ancient, and all comprehending reality, is also the newest because it is the force of activity that keeps all things within its power, ever new.

*Mt. Lebanon, N. Y.*

#### THE CHURCH OF GOD.

ZION, arise, break forth in songs  
Of everlasting joy;  
To God eternal praise belongs,  
Who doth thy foes destroy.  
Thou Church of God, awake, awake,  
For light beams from on high;  
From earth and dust thy garments shake,  
Thy glory's drawing nigh.  
To raise thee high above the earth,  
God will his power employ;  
He'll turn thy mourning into mirth,  
Thy sorrow into joy.  
In shining robes thyself array,  
Put on thy garments pure;  
Thy King shall lead thee in a way,  
That's holy, safe and sure.  
He'll bring thy wand'ring children home,  
And gather those without;  
And with a wall of jasper stone,  
Will guard thee round about.  
He'll feed thy little ones with food,  
And their protector be;



And nothing, that is for thy good  
Will he withhold from thee.

In thee, the Lord shall place his name,  
And make thee his delight,  
And place on thee a diadem,  
Divinely fair and bright;  
And thou shalt be the dwelling-place,  
Of him that reigns above,  
Yea, thou shalt be adorn'd with grace  
And everlasting love.

The joy of nations thou shalt be;  
A bright and shining light;  
For God is in the midst of thee,  
To keep thee day and night:  
His arm shall be thy sure defence,  
That thou canst never fall,  
And shining saints shall pitch their tents  
Within thy glorious wall.

Arise, O Zion, praise thy king.  
And make his name thy trust;  
With joy and triumph loudly sing,  
For he is true and just.  
O Zion, sing with thankful voice,  
Thy great redeemer's praise;  
In his almighty power, rejoice  
Throughout eternal days.

*Harvard, Mass.*

#### SOWING.

ARE we sowing seeds of kindness?

They shall blossom bright ere long;  
Are we sowing seeds of discord?

They shall ripen into wrong;  
Are we sowing seeds of honor?

They shall bring forth golden grains.  
Are we sowing seeds of falsehood?

We shall yet reap bitter pain  
Whatsoe'er our sowing be,  
Reaping, we its fruits must see.

We can never be too careful  
What the seed our hands shall sow;  
Love from love is sure to ripen—

Hate from hate is sure to grow;  
Seeds of good or ill we scatter,  
Heedlessly along our way—

But a glad or grievous fruitage  
Waits us at the harvest day,  
What soe'er our sowing be  
Reaping, we its fruits must see.

—Selected.

#### RIGHTEOUSNESS.

HARRIET A. JOHNS.

“EXCEPT your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the kingdom of Heaven.” Matt. v; 20.

This admonition was spoken by our Savior to a few humble fishermen who bravely left the narrow circle of separate family relation to be co-workers with him in establishing on a much broader basis a new order of life among mankind.

Although Jesus found in the Jewish church a great deal that was wrong, it seems that he also found righteous individuals, since of one he said: “Behold an Israelite in whom there is no guile.” Yet notwithstanding the good which existed among the Jews, our Savior said to his disciples, “Unless your righteousness shall exceed theirs ye shall in no wise enter into the kingdom of heaven.” Who were the Scribes and Pharisees do we ask? Biblical history informs us that the Scribes were a class of men specially educated for the purpose of preserving and expounding the sacred writings. They were called also the schoolmasters of the nation. Their influence was great and the common people held them in high repute.

The Pharisees, however, were a numerous and dominant sect of the Jews, who professed sanctity and close adherence to all the external forms of piety and for which strict observance of the traditions of their fathers, expected to inherit the kingdom of heaven with Abraham, Isaac, and Jacob. Yet from Bible record we learn that they drew nigh unto God with their mouths and honored him with their lips while their

hearts were far from Him. And in vain did they seek to worship Him, teaching for doctrines the commandments of men. So we perceive that neither the great nor good deeds performed by this class of persons could be accounted for righteousness to those who were called to follow Christ.

This reminds us of the prophecy of Isaiah concerning the order of Christ's kingdom, the beauty and righteousness of which should exceed all others. When we compare the Law written by Moses the acknowledged guide of the Jews, with the teachings of Jesus to his disciples, and which all who followed him must embrace, we understand more fully the difference between the two orders of life.

The Savior said he came not to destroy the law but to fulfill it. Yet it is as plainly affirmed that he was the end of the law to as many as believed on Him for righteousness' sake. Throughout his whole sermon on the mount, when he refers the listening multitude to what was said by "them of olden times," he closes each reference with the emphatic,—“but I say unto you.”

Would it not be well for us to study more wisely and pray to understand wherein our righteousness exceeds the righteousness of those who make no profession of following Christ, lest when we come to the Christ spirit seeking greater truth we go away sorrowfully as did the young man who came to Jesus inquiring: “What good thing shall I do to inherit eternal life?” Jesus first cited him to the law which reads,—Thou shalt not kill, thou shalt not bear false witness. He answered, “All these things have I kept from my youth up.” The Savior looked upon him lovingly

and remarked, “Yet lackest thou one thing. If thou wouldst be perfect, sell all thou hast and distribute unto the poor, and thou shalt have treasures in heaven, and come follow me.” What! go and sell all that he had! All that the law had permitted him to retain? Sell all? Give up his claim to the righteousness of the past? The righteousness that the wise and good has ever approved? Yea, all this and thine own life also, if you would follow me in the new order of spiritual progress which I (Christ) came to establish, was the decision for this young man, and by the same sacrifice shall we meet the approbation of God. In this way only shall our righteousness exceed the righteousness of the Scribes and Pharisees, is the plain declaration to all who would be true Christians in this day of perfected light and progress.

*Canterbury, N. H.*

[The following letter from the founder of the Hopedale Community will, no doubt, interest the many readers of the Manifesto. It is the simple and earnest hope of a mind that was devoted to the good of humanity.]

Milford, Hopedale, Mass.,

May 17, 1842.

HENRY TODD, DEAR FRIEND AND BROTHER:—Your inquiring letter of the 23rd. April came duly to hand, and found me so “careful about many things,” and so “cumbered with much serving” that I delayed much too long returning an answer. We have just made a very humble commencement of our grand experiment. About forty persons great and small have taken up their abode on an estate which we call *Hopedale*, in the town of Milford about two miles from my former residence in



Mendon. Fraternal Community No. 1 consists of about sixty members about equally male and female besides numerous children and dependents. We were barely able to purchase a run down farm with a mill power on it, one large old two story dwelling-house one hundred and five years old, two barns and other out buildings all on the decay. The farm contains 258 acres, mill power pretty good, considerable fruit, capabilities good. To purchase and stock this farm and make some little preparation for building has cost us from five to six thousand dollars. We begin at zero, and hope to rise by slow degrees. We are now all lodged under one roof and fed from one table in love and peace. Thus far we have realized less perplexity and more good than could have been reasonably expected. Our hearts are firm, our faith is strong, our hands are willing. We feel that our principles and plan are heavenly, and that our heavenly Father is with us to bless this work of our hands. We distrust nothing but the waywardness of our own souls. We are afraid of nothing but sin. If we adhere to our profession with a good purpose of mind, we are sure that the gates of hell can never prevail against us. We are digging, pruning, plowing, planting, gardening, repairing buildings, putting up or rather preparing to put up new ones a few, and doing what we can to live out of the products of our hands. We have ten or twelve men and several boys, three carpenters, one printer, and the rest farmers and lazy reform ministers, a pretty happy company of working men, about the same number of the other sex. We are a plain sort of people determined to live out and realize practical Chris-

tianity. Come and see us, if you can. That will enable you to judge of us much more correctly than written communication. We read with interest the manful little two-edged sword, called the Herald of Freedom. Br. Pillsbury staid all night with us when on his way to New York. We hear of some of the pro-war, pro-slavery, pro-anti-christian doings, excommunications &c. in New Hampshire. We rejoice to know that you and others are becoming free men. Now set up the true church—form a fraternal community, and you will frustrate the plans of the adversary. We are social beings, and we ought to be united in a practical Christian society, the principles and grounds well understood. If you can get no such community up there come and join ours till you can swarm off to a better location. It is true we are so poor at present and have so little accommodation that we ought not to ask you to come and reside with us at once. We can only ask you to be getting ready. I think you could be exceedingly useful to us and that we could be of some use to you so soon as we could come to a full understanding and get into co-operation. Our constitutions are all gone but one copy or two. We mean to print a new edition forthwith. There are several other things which we mean to print, that you should see. I will pick up what I can and send you. Would you like to receive our little semi-monthly sheet—The Practical Christian? I will send you a few numbers and also one of our blank applications for admission to membership. These may help you to some further information; but if possible you had better call and see us for yourself as you propose. I write in

haste with a thousand things to say and neither time nor space to say them. Excuse all and believe us your brethren in Christ, and in the bonds of all good.

Adin Ballou.

### THE LABOR MOVEMENT IN AMERICA, by R. T. Eley, Ph. D.

F. W. EVANS.

AN extraordinary book this. I can safely recommend it to our people. No family can afford to be without a copy.

The origin of the present unsatisfactory private property system in land; the long struggle between productive industry and unproductive capital—the employe and the employer—through many generations, is given in a good spirit and after a wise method.

The author abjures war and all destructive contention, while he advocates a peaceful re-organization by means of universal equal education, in place of the present system unequal class education, which teaches neither morality, hygiene, nor industry. Upon the basis of the common inheritance and possession of the common and necessary elements of existence—land, air, and water—he would reconstruct Government, as the machine of the sovereign people.

Cummunistic and co-operative associations, including a very full, friendly and liberal notice of Shaker Communion, occupies a large space in the book. It shows that *might* not right, was the origin of private property in land. That the land being held, in unlimited quantities by the minority, the majority became either their chattels or their wages slaves. As chattel slaves they had food, lodging, clothing and work. As wages slaves, they had neither. They

are beggars. As hirelings, they compete with each other in begging a privilege to labor upon the land, or in the factory. As tenants, they beg for a house to live in; as paupers, as a last resort, they beg for a temporary home in a poor house; whilst as tramps, they beg for everything, and steal when opportunity offers. As landless poor, in crowded tenements, they die by the thousand. In some districts at the rate of ninety in one hundred, before they are five years of age. They die for want of work, land, room to live in, air to breathe, proper care and food to eat.

They have not the raw material to spend their productive labor upon. In America, the majority have the power in their own hands to establish society upon the basis of natural rights. God has given the earth to all human beings from which, by their labor they can derive their subsistence.

All have equal rights to the life elements—they being the raw material.

Hitherto, by superior and class education, the few have monopolized the land and made slaves of the majority. And by universal and equal education the laborers will monopolize the land and make slaves of the minority, the non-producers and they will become beggars.

This condition is already attained by Believers. Why may it not be reached by the rest of mankind?

Published by Thomas B. Crowell & Co. No. 13 Astor Place, New York.

Be content with the station assigned you and do not wish to appear greater than you are.—*Martial*.

Sincerity is the parent of truth.

## PITY THE POOR.

—  
 O, PITY the poor,  
 The starving poor,  
 The poor so thinly clad;  
 For the winds are cold,  
 So piercing cold,  
 They must be suffering and sad.  
 Don't ask if they're "good,"  
 Nor say that you "would,"  
 If you "only knew who they are;"  
 They have their sorrow:  
 No hope of to-morrow,—  
 Give them,—'tis better by far.  
 O, how they implore,  
 Standing at the door.  
 For only a piece of bread—  
 See how they shiver,—  
 Merciful Giver!  
 They say, "Mother is dead."  
 It may not be true,—  
 No matter to you,  
 They are hungry, cold and sad;  
 So relieve their wants,  
 I pray you, this once,  
 And make their sorry hearts glad.  
 They were once innocent,  
 But have been missent,—  
 Perhaps led by want astray;  
 'Tis hard to be good,  
 Even when you would,—  
 Upon the world, cast away.  
 O, pity the sad,  
 Be kind to the bad,—  
 The beggars that seek your door;  
 Treat them tenderly,  
 Speak to them kindly,—  
 'Tis not a sin to be poor.  
 Winter grows colder,  
 Hunger grows bolder,  
 And pinches the soul within;  
 But Charity is mild  
 As a loving child,  
 And softens the heart of sin.  
 All of one FATHER,  
 Let us say "Brother,"  
 For this is right we know;  
 The hungry to feed,  
 And the blind to lead,  
 Thus lighten the pangs of woe.

Merciful FATHER!  
 Let not our brother  
 Go hungered from door to door;  
 Nor let our sister,  
 With no one to love her,  
 Be cast on the world's rough shore.  
 But let charity seek  
 For all those that weep,  
 From cold, and hunger, and grief;  
 And lay up a store,  
 To last evermore,  
 By giving to want, relief.  
 —From *The Sunbeam*.

## I'M GLAD.

MARGARETTE DAVIS.

—  
 I'm glad I was not reared a child  
 Who in no God believed;  
 I'm glad no idol from my lips,  
 Hath worship e'er received.  
 I'm glad I early learned to pray  
 To Father, Mother,—God;  
 And felt that love reforming me  
 Which triumphed o'er the rod.  
 I'm glad that heaven is not to me,  
 A place beyond the skies;  
 My Savior taught that in my heart,  
 This kingdom truly lies.  
 I'm glad as I go forth each day  
 To battle with sin's power,  
 That I believe kind Angel friends  
 Surround me every hour.  
 And that they know when oft I fail,  
 In purpose I'm as true  
 As when in vict'ry I prevail,  
 And brave the conflict through.  
 I'm glad, with heart of earthly mold,  
 I've learned the lesson sweet—  
 No evil to retaliate,  
 But kind forgiveness mete.  
 And thus I walk life's zigzag course  
 With calm and happy heart,  
 Assured that I have chosen out  
 From it, "the better part."  
 To Christian home and friends and care  
 I owe this peace of mind;  
 And every child that comes to us  
 The same rich gift may find.

Canterbury, N. H.

## GOD IS LIGHT.

ALONZO G. HOLLISTER.

DID mankind realize the full depravity of that nature which they serve and obey, and the extent of their departure from God in so doing, they would abhor their own flesh—"all tribes of the earth would mourn," wail and lament their lost condition and roll in dust and ashes, crying and praying to God for deliverance. Joy would cease and pleasure vanish, and if they could see no way of hope or release they would sink in despair.

All the judgments announced by prophets for the destruction of wickedness, and the correction of evil-doers, would seem a light burden, compared with the heavy woe of sin that rests upon them. All the afflictions of the righteous, and the suffering of the martyrs of all ages would seem less grievous to endure. Yea, even the cross of Christ would lose its barren and forbidding aspect, and be embraced with rejoicing, as the sure precursor of freedom, light, and happiness. They would be ready and willing to part with all that is dear to the carnal mind that they might be delivered from their strong enemy and obtain the better and lasting inheritance of the righteous.

The Beast with seven heads and ten horns,—the man of sin, sitting in the temple, and opposing and exalting himself above all that is called God, or that is worshiped—the abomination that astonisheth the angel messengers of heaven, making the human heart desolate of God and his light, love and saving power, are faint comparisons. It is truly a black abyss, from whence issues continually, fire and smoke that darkens the Sun of Righteousness and obscures and pollutes the air of the Spirit, converting the heart to stone.

The root of this depravity in man, is the "Lust of the flesh" or of natural generation; from whence proceeds the "Lust of the eye," which desires to see only that which will please the flesh; and the "Pride of life," which would cover all with a fig leaf profession of sanctity, or of false honor, and exclude that light which searches the heart and manifests the true character of its actions.

"God is light—in him is no darkness."  
"He that dwelleth in God, dwelleth in

light." "That which makes manifest is light." Souls are not conscious of guilt except they receive that light of God which manifests the real nature of their actions. Hence said the Apostle, "By the Law is a knowledge of sin." Hence also Jesus testified, "this is the condemnation, that light is come into the world."

God having endowed man with a self-conscious power of volition and reasoning intelligence, termed free agency, without which he could experience no more reward or happiness in doing his duty than does the hand or foot for obeying the head, proceeds by enlightening the conscience or understanding with a knowledge of the way of happiness which is *life*, and of the consequences of departure from the way of protection and blessing. The degree of accountability that rests with any soul, depends upon the amount of this knowledge that is placed within its reach. Hence it is written, "The Priest's lips should keep knowledge.—They should seek the Law at his mouth;" for he is the messenger of the Most High. And of Jesus who was to manifest the light of man's eternal Order, it was foretold, "By his knowledge shall my righteous servant justify many." The same spirit, referring to the restoration that would take place under the New Covenant in Christ, said, "I will give you pastors according to my heart, and they shall feed you with knowledge and understanding."

This knowledge or light in the understanding, concerning the way of true happiness, is called "Wisdom, who is a tree of life to them that lay hold of Her." Every human rational intelligence, (before it prodigal like, sins away its first estate,) is entitled by virtue of its origin, and the designs of Eternal Wisdom in creating it, to receive at some period of its existence (fittest time best known to the Creator), the fullest manifestation of this Light of Life, that can be made clear to its rational understanding. This superlative manifestation could not be made to man, until the race had sufficiently matured for Christ to appear in human nature, in his perfect Order or "Glory," to establish among men, the spiritual and eternal Order of the supernal heavens, of which the seed was planted in

human nature, when God breathed into man the breath of life.

The natural life and Order in which man was first created, was an Order of types and figures, designed to instruct his infant mind by symbols until he was sufficiently grown to enter his ultimate and eternal Order, where the mistakes and errors of inexperience could not be so easily overlooked—which accords with the testimony of Jesus "All manner of sins and blasphemies shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men." Matt. xii., 31. Because the former is a transgression against the light of shadowy and temporary things but the latter is a sin against the eternal and substantial.

As the first "Adam is a figure of him who was to come," that is, of the second man, the "Lord from heaven," or quickening spirit, which existed with God "before the world was," so all natural things in their primitive order and creation, were but types or secondary effects of an invisible substance in the eternal world. Hence "The invisible things of Him are clearly seen, being understood by the things which are made." Yet "The things that are seen are temporal, while the things that are not seen are eternal.

From these premises, scriptural and rational it will appear that Christ, who was and is the life of the supernal Order, is the real substance and tree of life, of which the natural tree of life, containing the directive light of the natural Order, was but a reflection or figure. Hence we read "In him was life, and that life was the light of men." The light shineth in darkness and the darkness comprehends it not." Also that the "spiritual rock" which followed the children of Israel in the wilderness, and of which they all ate and drank, was Christ. Hence also Christ is the source of light, is symbolized in the language of Revelation, as the Sun of Righteousness, and the light and genius of nature, being derivative and secondary, is typified by the Moon.

In the beginning, the directive light of the natural Order was abundant, while man's ultimate or spiritual Order was placed before him as an object of hope to which he might

attain by faithfulness and obedience. But man lost the greater part of his light, both in the figure and substance by transgression. Therefore it is written "The entrances of the elder world were wide and sure, and brought immortal fruit. When Adam transgressed my statutes then was decreed what now is done. Then were the entrances of this world made narrow—full of sorrow and travail—few and evil—full of perils and very painful. So I considered the world and behold there was peril because of the devices that were come into it. And I saw and spared it greatly; and have kept me a grape of the cluster, and a plant of a great people."

The pain and sorrow pronounced upon the woman in child-bearing, while operating as a check or corrective of licentious passions, was the inception or sign of the pain and sorrow that her offspring were destined to pass through in consequence of transgression and according to the laws of origination and transmission, if the mother suffered patiently her offspring would have more fortitude to bear their part. It was also a figure of the increased sufferings of spirit that would be required to bring forth the new or second birth. The flaming swords that turned every way to keep the way of the tree of life, are the fires of tribulation and the cross of self-denial, necessary to hold that poisonous sensual nature in subjection to the higher life and light of the rational faculties. The thorns and thistles decreed to man, represent the cares of this world and the deceitfulness of riches, that tend to choke the good seed or light of life, as shown in Christ's parable of the sower.

The first effect of transgression upon the primitive pair, was a sense of guilt and shame. The next desire was to conceal their shame from each other, and the third effect was a desire to hide from the light, which made manifest and reproved their sin. This is the history not only of the primitive man in Eden, but also of his descendants to this day. Jesus bore witness to this fact, when he said to Nicodemus, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (marg. made manifest.)

Such as have been unwilling to repent after being sufficiently warned of consequences, "as they did not like to retain God in their knowledge," and "when they knew God, glorified him not as God," God gave them over to a reprobate" (original) injudicious, undiscerning, "mind."

For though God ceases not to urge, instruct, entreat or even warn his children according to need so long as it will answer a useful purpose, man<sup>after</sup> [being enlightened as to consequences or issues, is of necessity allowed his choice in all actions for which he is responsible, and which therefore affect the determination of the final issue, and he must of necessity, abide the consequences of his choice. If he persistently refuses to hearken to Wisdom, he is left to prove his own devices, and to learn, if he will, by what he suffers, (seeing he will not learn in any other way) until the harvest, or judgment, when will he, or not, he passes under the control of a higher law. The figurative Order, could not decide man's final or eternal status, but only the status in which he would meet the final harvest or judgment of the natural order, when Christ should be revealed.

The holy seed, mentioned in Isaiah vi., 13, which was preserved in the "grape of the cluster," and "plant of a great people," matured its first perfect fruit in Jesus Christ who is the pattern of the only kind of character that God will ever admit to dwell in his eternal kingdom of perfect peace and righteousness, man's highest destiny. And in him was the justice and perfect righteousness of God vindicated and made manifest to all that testified him. Therefore Jesus testified in the name of Christ with whose life he had become identified, "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life," as at the beginning.

Restoring the light of the beginning, termed the Ancient of Days, which represents those most ancient principles which existed before all things created, and upon which they are founded, and from whence the light of day is derived—that the whole law of God may be fulfilled, preparatory to removing the natural order, (the life of which was derived through a veil of tempo-

ral types and figures) for the purpose of introducing the final order of eternal substance, with which the Believer is gradually brought by travel, face to face in open view. 1 Cor. xiii., 12.

Jesus was the first to fulfill the whole law of God, so that he could say, "I do always those things that please Him." "The Son can do nothing but what he seeth the Father do." "It is my meat and drink to do the will of Him that sent me." Thus it was his love or life to keep the commandments of God; and "Love is the fulfilling of the law." To love God truly is to love to obey his commandments, and "His commandments are not grievous to those who love, but are life everlasting."

Hence in this spirit he could say "I am the bread of God—except ye eat my flesh (word) and drink my blood (spirit or life) ye have no life (of God) in you."

Through the power and operation of faith, he was able to impart or transmit that life to others, so that he could say "He that believeth in me, though he were dead (in trespasses and sins,) yet shall he live, (by virtue of a superior law to that of the natural life which is temporary and perishable,) and "he that liveth and believeth in me shall never die."

*Mt. Lebanon, N. Y.*

#### A SWEET VOICE.

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work, at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it



were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls: "Use your guest voice at home." Watch it by day as a pearl of great price, for it will be worth to you in days to come more than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye.—*Jewish Messenger.*

### FULFILLING PROPHECY.

NANCY G. DANFORTH.

"For they are the spirits of demons, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi., 14.

At the present time there are great commotions in the earth, and it is well to inquire where we are as regards prophecy. In the physical, material world are terrific storms, floods, cyclones and tornadoes, with pestilence and famine, to destroy human life and prospects. In the civil, political world are oppression, mobs, murders, riots and strikes; society divided into numerous factions and parties, each striving for the ascendancy. In the spiritual or religious world is a breaking up of old creeds and dogmas; former traditions and systems of faith and belief are dissolving before increasing degrees of light. Strife and discontent pervade every department in life. It is a time of universal unrest and upheaval—War

in the household, war in the church, war in the nation. What people are exempt? Have not "the kings of the earth, and of the whole world," been called by an invisible power, to this great battle? Is not this the great day of God, foretold by many of the prophets? A day of "darkness and gloominess, a day of clouds and thick darkness, as a destruction from the Almighty should it come." "Many mighty men shall cry bitterly." Very "many hearts failing for fear," and no seer arises to elucidate the dark page and read what is to come. This conflict between Michael and the Dragon may be long and severe; still we know that right will finally prevail, while all wrong and oppression will be overthrown. "The Lord may have his way in the whirlwind and in the storm," yet He will surely vindicate the righteous cause, and truth will eventually triumph over all error, and peace and righteousness shall dwell in the land.

This is not written as an exhaustive article, but merely to make a few suggestions, hoping to see the subject treated upon by abler minds. N. G. D.  
*Canterbury, N. H.*

How silently we go our way  
When we have found a goodly pearl,  
The earth may frown, and nothing may  
Upon us smile, but still we smile,  
We know the treasure we have got,  
And what the value yet will be.  
The King may boast, but he has not  
This one choice pearl that's given me,  
No envy clustering round the heart,  
No jealousy to friend or foe,  
When we have found the better part,  
The only lasting good we know.

*Canterbury, N. H.*

M. W.

## THE MANIFESTO.

### DECEMBER, 1886.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLISS, and all letters on financial business to A. Y. Cochran.

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#### NOTES.

##### WORK FOR THE RIGHT.

DURING the past month, matters of deep interest in the religious world, have been transpiring, as some of the would be wise men of the church have voted to themselves a right to a heavenly habitation, and at the same time voted that a certain class, whom they love to call heathen, have no right to enter our Father's house of many mansions. It is an amusing instance of assumed authority, which can only end in a display of many words. The penitent heathen will probably go down to his house justified, while the Christian Pharisee stands boasting of his pious ceremonies. Churchal power as manifested in man-made creeds has no vitality which need cause the least anxiety. So long as the righteous man shall receive the righteous man's reward, names, nor sects nor parties can have but little influence in effecting a change.

"A good man out of the good treasures of his heart brings forth good

things" whether he be white or black, or whether he lives in America, Asia or Africa. This agitation of an old system of effete theology revives the history of a medieval age, when creedal authority determined through force what a man should believe in this world, and then assigned him a place of happiness or misery in the world to come, in accordance with their own selfish wills.

The simple testimony of Jesus is far more preferable. Seek the righteousness that belongs to the kingdom of God, and make not to yourselves, friends of the mammon of unrighteousness. This religious thought of the divine Teacher, pointed unerringly to a life above the pleasures of this world, and this was the saving grace that led the sons and daughters of Belial to become the children of the living God. The growth of goodness in the mind had ever led to the same results. An Israelite in whom there was no guile was certainly on the road that leads to God, and probably quite as sure of successfully reaching the holy city as a sensual Christian might be who worshiped in some creedal church.

"If the wicked man restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity, he shall surely live, he shall not die." This promise of God as given by the prophet, was a divine encouragement for every one to lead a good life, to turn from unrighteousness and learn to live with God,—forever.

With the privileges of a more advanced age, we are commissioned with greater responsibilities. The light that has come into the world should be a guide in our path, and with this we should teach an exceeding righteousness, which has for

its foundation the cross of our Lord, Jesus Christ.

It may not be within our province to say what shall become of those who differ from us in religious belief, and those who arrogate to themselves this right, show very plainly what course they would take, if they only had the power to exercise it. In all confidence, however, we may accept the words of Jesus, that whoever shall keep the commandments and teach men so to do, the same shall be called great in the kingdom of heaven.

Let us as the wise virgins have our lamps trimmed and burning, and keep our souls unspotted from the world, that the testimony which has been committed to our charge may not be lost through any neglect on our part. God has given to us an inheritance of which we need not be ashamed; a new earth and a new heaven wherein shall dwell righteousness and peace. The faithful maintenance of this sacred inheritance is our crown of glory,—our happiness now and our reward of eternal life.

WITH this number we close the sixteenth volume of our little monthly. For sixteen years it has traveled from city to city and from village to village as a messenger of "good news and glad tidings," and has told as best it could the story of God's love for man. It has encouraged the manifestation of the spirit of Christ, as we have learned it and as his own words have testified. "By this shall all men know that ye are my disciples, if ye have love one for another." Through the medium of KIND WORDS, from prayerful hearts, that have been received from time to

time, we are pleased to believe that the good seed has been sown in many precious souls and that it will, in turn, afford a satisfactory and bountiful harvest in faith and good works, as a blessing for man and a praise-offering to God.

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## Sanitary.

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### FRUIT AS FOOD.

FEW people are aware of the value of fruit as an article of diet. Many look upon it as a luxury, and a few shudder at it, conjuring up internal torments at the name. Children, on the contrary, are only too happy to eat fruit at any time, and undergo much discomfort to get it. It is elderly people, or those past their first youth, who cannot eat fruit and enjoy it. Cooked foods, highly seasoned meats and alcoholic liquors have spoiled their taste, and in many instances a ripe strawberry or plum would inconvenience them sadly. But the person who values health, and who knows a little of the value of fruit, will make it a point to eat it daily, and on occasions to make a meal almost entirely of it. Another cause why ripe and wholesome fruits are given a bad name is because they are eaten at the wrong end of a meal. After many courses of heavy foods and strong drinks, a few harmless strawberries are indulged in, and then when these rich foods and stimulating drinks upset the stomach the blame is put on the strawberry! The real order for fruit is at the beginning of a feast rather than at the end. A better plan still is to make a meal of stale bread and ripe fruit. The best meals to be made thus are breakfast or lunch. The bread should be brown and the fruit ripe and raw. Dry brown bread cleans the tongue and brings out the flavor of the fruit. Butter on the bread would give its own flavor, or even the salt in the butter would destroy the pure taste of the fruit. Again, the fruit should be raw, except in rare cases, as many delicious odors and delicate flavors are lost by cooking. A meal of brown bread and ripe strawberries, cher-

ries, gooseberries, raspberries, pears, apples, peaches or grapes should be regarded as a wholesome corrective to high living. Those who want to be cool in the summer and autumn, and who wish to retain their mental clearness all day, cannot do better than lunch off fruit and bread, leaving heavier and solid food until evening.

Children may be given plenty of fruit, and so long as it is ripe no harm will result; on the contrary, it clears the complexion and skin, and acts as a laxative and cooler. When children have a half holiday, and they are in the way at home, you should buy them some fruit and send them to the nearest park or common or open space, where they can romp and play, and instead of sickly and often poisonous sweets they may regale themselves with the fruit you gave them. A picnic party should never start without a basket of fruit to start the meal.

It is astonishing how exhilarating and enlivening a meal of fruit is, and instead of feeling dull after it as you do after ordinary food, you feel stimulated and brightened up. It is not wise to eat raw food too late at night.

Fruit is best in the morning. I have many patients who take an orange, apple or other fresh fruit the first thing in the morning, the same as many people take their early cup of tea. This early fruit eating is to be commended; it clears the tongue and is the cause of laxation.

Many people, some of whom are doctors, are of opinion that autumnal diarrhea is due to fruit. This is an idea not borne out by facts. I have inquired into the subject and find that diarrhea is due to meat and fish, but never to fruit alone. I have experimented on myself, and got friends to test the result of free fruit eating on themselves, but in no case have I received a report of diarrhea from it. I lived one day last summer on strawberries, managing to eat seven pounds during the day, but I had no diarrhea. Other times I have lived on plums and milk, and have eaten freely of cherries and other fruits in their seasons, but never had looseness of the bowels in consequence. The true explanation of autumnal diarrhea lies in the fact that in hot weather flesh putrefies very quickly, and that during putrefaction alkaloids

called ptomaines, are formed; these are emetic and purgative, and give rise to very distressing symptoms. These alkaloids are found in meat at all times, especially in hot weather.—*The Herald of Health.*

#### NIGHT AIR.

An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter—an unaccountable choice. What will they say if it is proved to be true that fully one-half of all the diseases we suffer from are occasioned by people sleeping with their windows shut? An open window, most nights in the year, can never hurt any one. In great cities night air is often the best and purest to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate has told me that the air of London is never so good as after ten o'clock at night. Always air your room, then, from the outside air, if possible. Windows are made to open, doors are made to shut—a truth which seems extremely difficult of apprehension. Every room must be aired from without, every passage from within.—*Sanitary World.*

THE MANIFESTO, the monthly magazine put forth from Shaker Village, N. H., published by the united societies of Shakers, says: "We have no desire in this matter to exalt a personality, but to invite attention to the movement of which that personality was the center, and to ask the wise and thoughtful to consider whether it be not the same power and intelligence which raised up and supported Ann Lee and her disciples, as instruments of good to mankind for a century past, that is now directing and controlling the phenomena of Spiritualism. Both movements are despised and feared by the world,

which shows that they are not of the world for doth not the world love its own? Both are in their infancy, though one has somewhat the start of the other, and it can be no more intended for them to remain so, than that a child should always remain a child."

Will our Brother be brotherly enough to listen to one outside his fold concerning the Good Shepherdess whose memory is so sacredly dear to every faithful Shaker soul? There are those in your community who shall feel the truth, inspired by Ann Lee's own soul, when we say her angelic presence has shed around us that influence of peace and security and perfect happiness which can only come from sympathetic relation with the Infinite. Will you accept a message? Then deplore not the loss of those who have withdrawn from your societies. Let your prayers follow them; and seek closer communion among yourselves through that spirit of love that is universal, and which cannot be manifested through strifes and discords. The essence of spiritual power is harmony. A single family in a condition of spiritual unity can stand against the Prince of Evil and all his powers of darkness. The crown of victory is now almost within your grasp. Be faithful to the end.—*The World's Advance Thought.*

### KIND WORDS.

Mt. Lebanon, N. Y.

I SEND a Christmas offering to the well conducted MANIFESTO. Daniel Fraser.

Union Village, Ohio. Dec. 1885.

It gives me pleasure to read the MANIFESTO, and I feel grateful to those who care for it from month to month. I hope the little Monthly may prosper, as it is for the good of Believers, and for those not of our order.

Your Gospel Sister,  
Louisa Farnham.

State Lib. of Mass. Boston, Sept. 1886.

EDITOR OF MANIFESTO,

My Dear Sir;—Appreciating your kindness in sending THE MANIFESTO regularly to the State Lib. of Mass., I beg to ask that you will be good enough to send a copy of the number for July 1886, which we have

failed to receive,—in order that we may be able to bind the volume complete for preservation.

Yours most cordially,  
C. B. Tillinghast, Acting Lib.

Shaker Station, Conn. 1886.

BELOVED EDITOR;—I want to extend to you the hand of sympathy and appreciation, and tell you that the Manifesto is to me a help and guide. It comes quietly and promptly, bringing comfort and cheering words. It is a gem and treasure, and no one who desires to cultivate truth and purity can afford to be without it. I sincerely wish it God speed.

Daniel Orcutt.

### REST.

BY THE LATE FATHER RYAN.

My feet are wearied, and my hands are tired,  
My soul oppressed  
And I desire, what I have long desired  
Rest—only rest.

'Tis hard to toil, when toil is almost vain,  
In barren ways;  
'Tis hard to sow, and never garner grain,  
In harvest days.

The burden of my days is hard to bear,  
But God knows best;  
And I have prayed, but vain has been my prayer  
For rest—sweet rest.

'Tis hard to plant in spring and never reap  
The autumn yield;  
'Tis hard to till, and when 'tis tilled to weep  
O'er fruitless field.

And so I cry a weak and human cry,  
So heart oppressed;  
And so I sigh a weak and human sigh,  
For rest—for rest.

My way has wound across the desert years,  
And cares infest  
My path, and through the flowing of hot tears  
I pine for rest.

And I'm restless still; 'twill soon be o'er;  
For, down the west  
Life's sun is setting, and I see the shore  
Where I shall rest.

—*The Catholic.*

Thought expands, as by a natural elasticity when selfishness is removed.

Honesty is praised, but freezes among a wicked generation.

## Books and Papers.

**SHORT STORIES FROM THE DICTIONARY.** By Arthur Gilman. Boston: The Interstate Publishing Company. Price 60 cents. Large books are not always the most instructive, however entertaining they may be, and a small work with a special purpose is often worth a shelf full of ordinary volumes. That fact is true of Mr. Arthur Gilman's **SHORT STORIES**, which have a double value, that of simple interest, and that of teaching readers to think. Although they were prepared for young readers, there are very few who will not find in them much that is of genuine profit. The titles of some of the chapters will suggest some of the details of the book—"Names of Countries," "Parts of the Body," "Names of Noises," "Handy Words," and "Dwellings and Other Places." Although not prepared for school use, **STORIES FROM THE DICTIONARY** would make an admirable book for supplementary reading or study in our grammar schools.

AMONG the many papers that go out from month to month on the mission of "good news and glad tidings," will be found "THE CHRISTIAN," an illustrated Religious, Temperance, family paper. It contains four papers of 4 pages, each. The Christian, Safeguard, Armory and Common People, and all are filled with interesting and instructive reading. It is a good thing to be able to present a paper for the acceptance of all, old and young, with the assurance in your own mind that nothing will be read of which you need to be ashamed. H. L. Hastings, Editor, 47 Cornhill, Boston, Mass.

**HERALD OF HEALTH.** Nov. Contents; The art of Living a Century; On the Road; Temperance Physiology; Sleeping Habits of Children; The True Cure of Dyspepsia; Health Habits of Pope Leo xiii; Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 Laight St. N. Y. \$1. a yr.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, opens with a biographical and phrenological sketch, and an admirable portrait of Edward S. Morse, President of The American Science Association. "George Eliot and Phrenology" is brief but interesting to all students of mind. "Familiar Talks with our young folks No. 11" is well illustrated and up to the standard established by the first series. "Thoughtful and Positive men" is a lengthy and logical article. Handwriting as indicative of character is considered in No. 8 of the series. "Decline of population in rural Massachusetts" is a careful study. "Two Ancient Pharos" is a review of the recent discoveries and presents the mummy portraits of those historical personages. The late John Dougall editor of the *New York Times* receives a kindly notice, with an excellent portrait, under the title of "A worthy man." "Faculty in Animals," "Modern Sociology," "The sense of touch," "Chorea." "The press and public health," and "Value of Phrenology," are all good. "Suicide and Insanity" are considered by the Editor. "Labor and Capital" figure in the poetical contributions, a very touching poem is "Our Faith." "Our Mentor's Bureau" is usually rich in items of general interest. The publishers offer very liberal terms to immediate subscribers for 1887, \$2.00 a yr. 20 cents per number. Fowler & Wells Co. Publishers, 753, Broadway, New York.

It is falsely assumed that a happy childhood can be gained by allowing the child its own sweet will, whereas its happiness can only be secured by rational control of its impulses and caprices.—*American Teacher*.

**HALE'S JOURNAL OF HEALTH.** Oct. Contents. Dreams; Lanolin; Caves of Vultures; The Microscope; Pork as Food; Health and Exercise; Uses of Borax; Consumption Curable; Excellent Bitters, etc., etc. Office 206 Broadway, N. Y. \$1. a year.

How careful we should be in our judgment of others. We judge so much by externals that we are apt to place a wrong estimate upon one another. If it were possible to see others as they really are, we should often find what seems to us a cold and selfish exterior to contain a heart full of love and affection.—M. J. T.

*The following lines said to be written by a Quaker contain the true Philosophy of Life.*

I expect to pass through this world but once! If therefore there be any kindness I can show, or any good thing I can do to any fellow human being,—*Let me do it now.* Let me not defer, or neglect it, for I shall not pass this way again.

Let this be my Epitaph.

What I spent, I had,  
What I saved, I left behind,  
What I gave away, I took with me!

## Deaths.

Eldress Betsey A. Johnson, at Hancock, Mass. Oct. 26, 1886. Age 51 yrs. 4 mo. and 11 days.

Again we bow our heads in sorrow as we part with one whom we all love and esteem so much. Who by her Christian walk had become a guiding star in our Zion home.

I. R. L.

Elmira Allard, at Enfield, N. H. Oct. 30, 1886 Age 78 yrs. 6 mo. and 22 days.

Mary Ann Mantle, at Mt. Lebanon, N. Y. Church family. Nov. 4, 1886. Age 78 yrs 9 mo. and 12 days.



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